

the Institute in the form of American Indian rôles.

After all this sack we want a little bread, although I fear most readers would prefer the sack like Falstaff. Mr. John Charlton, M.P., has sent us all his speech in the House of Commons on 'Lord's Day Observance, the Sabbath for Man, the Toilers Right to Sunday Rest.' This threefold arrangement is ingenious, since those who object to the word Sabbath can take up with the Sunday title, and those who will have neither, can adopt the first of the three. Thus all will be satisfied, from the high church Anglican down to the Pym; but Mr. Charlton should have added 'Dimanche pour Sohier Park,' in order to catch the French vote. Joking apart, his speech was a good one, moderate in tone, yet firm and manful. It makes a great deal of the International Sunday Rest Congress at Chicago, and rightly so. Its collection of Roman Catholic authorities in favor of Sabbath observance is a valuable one, and must have had weight with members of the Romish Church. Mr. Charlton has the courage of his convictions, and is not ashamed to be known as a Christian statesman. May our halls of parliament soon see many like him, to whatever side of politics they belong.

Proceeding evidently from New York, and from the Mission Rooms of the Methodist Episcopal Church, comes an 'Epistle to the Churches concerning the World's Evangelization,' also called 'The Final Rally of the Century.' This appeal for increased prayer and enlarged giving on behalf of missions is brief, pointed, and timely. It is signed by representative men of the various Methodist, Presbyterian, Baptist, Congregational, Lutheran and Moravian churches and societies. Our Anglican friends are not in it, although their St. Andrew's Brotherhood is appealed to. The missionary spirit is abroad just now, and if it will but work along simple Gospel lines, abstaining from

translating Wesley's sermons into Gujerate, the Book of Common Prayer into Burmese, and the Shorter Catechism into Fijian, it will accomplish victories hitherto only dreamt of. But the Baptists will immerse, and the Anglicans make black bishops, and the Plymouth brethren try to skim the cream of the converts. Missionaries also of the same denomination will fight among themselves and provoke the heathen to say 'How these Christians love one another!' The 'Epistle' might be safely prefaced with an appeal to the churches to bury their denominational and individual hatchets, and go forth to the foreign field in the garb of peace.

The Rev. Alexander Miller, formerly of Renton in Scotland, now of Mōsa, Ont., is the author of 'The Everlasting Salvation or some elements of Soteriology,' a neatly bound octavo volume of 250 pages. I have not been able to find anything new in it, but Mr. Miller probably did not intend to pander to the Athenians. St. Augustine and Calvin, the divines of the Synod of Dort and of the Westminster Assembly, could they all be convened in council, would probably give his book their imprimatur, and condemn all Arminians, whether Methodists or Morrisonians, to read it or suffer. Mr. Miller seems to be an earnest man, and says in his little work a great many good and true things about salvation, but he is such a hard and fast theologian of a vanishing type that I question whether it be calculated to lead sinners to Christ or to build up saints in the best way. We may not be Arminians ourselves, but we do not want to repel them, nor can we, remembering the history of the Church of the Westminster Confession, afford to regard Arminian views as the high road to infidelity. There are many people in Canada who will rejoice in Mr. Miller's book, and I should like to see them all in possession of what they would heartily enjoy.

